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a word to any one or drinking a drop of water. You will dream of your future bridegroom bringing you water to drink.

Wind a ball of yarn. Throw it out of an up-stairs window, saying: "I draw, who pulls? I draw, who pulls?" It will be thrown back by the man you will marry.

A third charm is known as "setting the dumb table." Go backward in silence to the side-board or cupboard. Moving backward and working with the hands behind you, set the table in silence. Place the chairs. Take your seat. Remain silent and as nearly motionless as possible until midnight. At that hour a coach will seem to drive up, and the phantom of your future husband to alight. If you are to die before marriage, a spectral coffin will be laid on your plate. A word spoken aloud or a motion not backward will break the spell at any stage.

Fasten a chicken bone over a door, after the familiar fashion of the witch-frightening horseshoe. The Christian name of the first young man who passes under it will have the initial of the Christian name of your future husband.

These come from native American white people, and have been practised by young women within a few years.—*W. H. Babcock, Washington, D. C.*

KISSING OVER A CANDLE.—A correspondent sends an article from a Western newspaper, in which a traveller is represented as relating how, many years ago, in Southwest Missouri, he was the recipient of attentions from a settler's daughter who considered the ceremony mentioned a valid form of marriage. "We-uns can marry ourselves by kissing over a candle." It is queried whether any such custom, in remote settlements, really existed.

LEGEND OF THE ORIGIN OF THE SNAKE ORDER OF THE MOQUIS.—It should be mentioned that the recorder of the Moqui tale printed in this number, Mr. A. M. Stephen, is the same person as the Mr. Alexander Stevens (as the name is incorrectly spelled) mentioned by Capt. John G. Bourke as a member of his party during his visit to the Moqui pueblo of Hualpi, in August, 1881. Captain Bourke gives an imperfect version of this legend in his work, "The Snake Dance of the Moquis of Arizona" (London, 1884, p. 177). In this version the snake children are said to have been ancestors of the gentes which celebrate the dance. Probably there may be variants, and the correct story will not be known until some one succeeds in obtaining an account of the dance and its origin as known to the initiated.

PLANT-LORE.—Miss Mary H. Skeel, of Newburgh, N. Y., will be obliged for any information respecting tales or lore connected with flowers and plants.

ACKNOWLEDGMENTS.—The editors wish to acknowledge with thanks the receipt of a communication containing a version of the carol of "Dives and Lazarus," from Mr. H. Pomeroy Brewster of Rochester (a city honor-